



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 22  
Issue 544

## True Israel

### Considering the Terms “Spiritual Israel” and “The Ten Lost Tribes”

by — A.E. Knoch (1874-1965)

#### SO-CALLED “SPIRITUAL ISRAEL”

The innocent-looking phrase “spiritual Israel” practically repudiates God’s whole prophetic program. All that He promised to His people is stolen from them and “applied” to others on the plea that it must be understood “spiritually” – just as if there will be nothing spiritual in the coming kingdom!



*In that day Yahweh will bestow a **new spirit** within them* (Ezekiel 36:26).

*He will pour out **His spirit** upon the house of Israel* (Joel 2:29).

*Indeed, He will pour out **His spirit** on all flesh* (Joel 2:28; Acts 2:17).

The only spiritual Israel known to God’s Word is that which will be found in that kingdom. Yet this phrase is used to do away with it! They will be far more spiritual than the church which seeks to displace them by means of this trickery.

On all sides today this idea is distorting the testimony of the ecclesia, and engaging it with that which is on the earth, not that which is above. It would seem that nothing could more effectively keep it from entertaining its real spiritual blessing among the celestials (Ephesians 1:3) than this notion that Israel has utterly failed, so that God’s promises will not be fulfilled, except in a “spiritual” way to the ecclesia which takes over what they have forfeited.

The worst effect is that it prevents the saints from entering into *the truth for today*. The ecclesia is not literal Israel, nor figurative Israel, and, least of all “spiritual” Israel. It is the literal Israel of the *future* that will be spiritual Israel. Let us not get the idea that “spiritual” denotes *figurative*. What is really meant by this phrase is that the church is figurative Israel; but “spiritual” is a much more subtle term, implying, as it does, that Israel was carnal and we are spiritual, which contains enough truth to confuse and mislead the saints.

Not only is a literal kingdom looked upon as “carnal,” but the millennium is decried as a most un-spiritual idea which can find only a “spiritual” fulfillment in the history of the church. What is really meant by them, of course, is a *figurative* fulfillment. However, the word *spiritual* is usually preferred, for it stamps believers in a literal millennium as lacking in spiritual discernment, if they are not downright carnal. It is this implication in the word “spiritual” which makes it such a favorite weapon to destroy faith in the promises of God.

#### THE SO-CALLED “TEN LOST TRIBES”

We should always distinguish between “Jacob,” the  
*(see ISRAEL, page 4755)*

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## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i> ).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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**ISRAEL** (continued from front page)

Circumventer, and “Israel,” the Upright-with-El. “Jacob” and his sons are always connected with the flesh and its striving, but “Israel” with submission to God’s mercy.

The lesson, that Abraham’s physical seed is not called to enjoy the promises, had been clearly taught in the choice of Isaac and the repudiation of Ishmael. It was repeated in the case of Jacob and Esau. Now, however, God deals with *all* of the sons of Jacob, and, even though they have been unfaithful, however undeserving most of them were, they are all included in His future plan of blessing the other nations through them, hence are all sons of “Israel,” as well as sons of “Jacob.”

“Blessed is the man who has the God of **Jacob** for his help” (Psalm 146:5), for God acted toward him in utter grace. When the nation insisted on using its own strength He called them “*sons of Jacob*”; but when He views them as the channels of His blessing, then they are the “*sons of Israel*.” It is only those who have faith, however, who receive the promises.

Consequently *all* descendants of the patriarch Jacob are Israelites. The temporary restriction of this term, when in contrast to the southern kingdom, cannot be forced on the occurrences of the word in the Greek Scriptures.

Paul was an “*Israelite*,” although of Benjamin, which was reckoned with Judah (Philippian 3:5). The very first occurrence (Matthew 2:6) shows that out of “*Judah*” shall come a Ruler, Who shall be shepherding “*Israel*.” This must include the *whole nation*, for it refers to our Lord Himself.

The land, as a whole, was called “*the land of Israel*” (Matthew 2:20-21). Joseph considers Judea to be a part of this land. The cities are called “*the cities of Israel*” (Matthew 10:23). The inhabitants are called the “*people of Israel*” (Matthew 2:6; Luke 2:32; Acts 4:10, 27; 13:17, 24), even in the sanctuary at Jerusalem which was not in the territory of the “*ten tribes*.” They are called the “*sons of Israel*” (Matthew 27:9; Luke 1:16; Acts 5:21; 7:23, 37; 9:15; 10:36; II Corinthians 3:7, 13; Hebrews 11:22; Revelation 2:14; 7:4; 21:12), though it is often clear that the people in Jeru-

salem and Judah are included. Even the term “*house of Israel*” (Matthew 10:6; 15:24; Acts 2:36; 7:42), is freely used by Peter in speaking to the people at Jerusalem, whom he addresses, not as Jews, but as “*Israelites*” (Acts 2:22).

Indeed, this form of address is freely used, even when there were no strangers in the city (Acts 3:12). Gamaliel addresses the Sanhedrin as “*Israelites*” (Acts 5:35). Paul used this term to address the Jews in Pisanian Antioch (Acts 13:16). Jews from the province of Asia used it in inciting the mob against Paul (Acts 21:28).

It is sometimes asserted that the Jews, not the Israelites, are guilty of crucifying Christ. But is it not safer to accept the testimony of Peter, who was present at the time? He charged Herod, Pontius Pilate, together with the nations and the peoples of Israel, with the crucifixion (Acts 4:27).

Our Lord often referred to the nation simply as “*Israel*.” He found no faith like that of the centurion in “*Israel*” (Matthew 8:10; Luke 7:9). The throngs exclaim, “*It never appeared thus in Israel!*” (Matthew 9:33). John the Baptist was shown to “*Israel*” (Luke 1:80). Simeon anticipated the consolation of “*Israel*” (Luke 2:25, 32, 34). Cleopas, on the way to Emmaus, said that they had expected our Lord to redeem “*Israel*” (Luke 24:21). John the Baptist came that our Lord might be manifested to “*Israel*” (John 1:31). Nicodemus was called by our Lord a teacher of “*Israel*” (John 3:10). Our Lord was hailed as “*the King of Israel*” (John 1:49; 12:13). The disciples asked Him if He would, at that time, “*restore the kingdom to Israel*” (Acts 1:6).

If the earnest student will weigh carefully every passage in the Greek Scriptures in which “*Israel*” is mentioned he will come to the conclusion that *the term always includes the whole nation*, and is *never limited to the “ten tribes”* in this part of God’s revelation. The reason is evident. As an independent nation, the rival of Judah, the “*ten tribes*” no longer exist. They were dispersed, not only among the nations, but many of them went over to Judah at the time of the division, others joined later, and many had been left in the land, and these also fell to Judah. In this way, seeing that Benjamin remained with them, and ►

most of Levi clung to them as well, it is more than probable that actual descendants of Judah were in the minority in the land, and it was far more correct to call them “Israel,” even though many of the “ten tribes,” as well as the two, were dispersed among the nations even at that time.

Outside of the land there is no least hint that Israel was a nation, or that it was distinct from Judah. The separation between the tribes is utterly ignored. *There is nothing about any “ten tribes” or “two tribes,” but always twelve tribes.* Peter speaks of them. Paul speaks of the twelve tribes offering divine service in the land, and James writes to the twelve tribes in the dispersion. The attempt to distinguish between them now is altogether contrary to God’s latest revelation about them.

We are now in a position to see why the term “Jew” or Judahite was, and is, applied to Israelites without much regard to the tribe from which they sprang. When Jeroboam tried to force idol worship upon the ten tribes, those who wished to remain true to Yahweh, and worship Him in Jerusalem, would be identified with the men of Judah, and called “Jews.” The same was true of those whose hearts stirred them up to return to the land. Thus the term “Jew” acquired a special *religious* significance. No longer is it Judah and Israel. Now it is “Jew” and “Greek” which are contrasted. The distinction is not one of *race* or *nationality*, but of *religious* conviction. The Greek was the cultured, the philosophic man, even if he were a Hebrew, but the Jew was the *religious* man who clung fast to the traditions and customs of his ancestors, and was “orthodox” in his attitude toward the Scrip-

tures. He was called a “Jew” because Judah was the nucleus for all such.

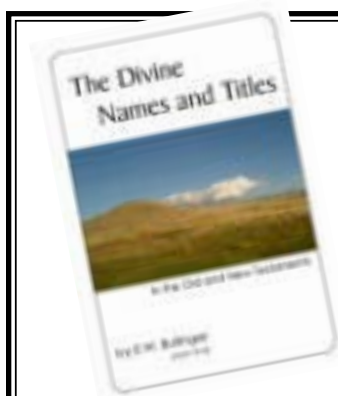
In the book of Esther the Israelites are called “Jews” (Esther 8:17) because the issue was a *religious* one, and so it will be in the future also.

*In those days ten men, from all the languages of the nations shall hold fast, and shall hold fast the hem of a man who is a Jew, saying, “We will go with you, for we hear that Elohim is with you” (Zechariah 8:23).*

God will be with “Israel” in those days. Here is an “identity” which cannot be gainsaid. So also our Lord’s declaration that salvation is of the “Jews.” The *religious* Israelite, *whatever his tribe*, became properly described as a “Jew.” *The argument which is based upon the assumption that the Jews are Judah and not Israel has no foundation in God’s Word.* Both in the land and in the dispersion “Israelites” not of the tribe of Judah are called “Jews.” Those who have left the God of their fathers have been assimilated by the nations, but those who hold fast to their heritage are “Jews,” no matter from what tribe they may spring. At the end time, when an innumerable throng of them are saved, they come out of “*all nations and tribes and peoples and languages*” (Revelation 7:9).

We are living in “*the era of the nations*” (the “*times of the Gentiles*”), and blessing for Israel awaits the day of her deliverance by Christ, her Messiah. ■

— *Unsearchable Riches*, Vol. 72, pages 99-104



85 pp, PB,

## *Divine Names and Titles, The*

by — E.W. Bullinger

This useful work deals with the principle Divine Names and Titles with their meaning, usage, and occurrences. In view of the fact that every name used for God has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook. There is a mass of information compressed into this book. In addition to the many names and titles fully developed, there are numerous helpful suggestions to assist Bible students continue their own profitable study.

See order form.

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# Far Above All

by — Charles H. Welch (1880-1967)

*He that descended is the same also that ascended up far above all heavens, that He might fill all things (Ephesians 4:10).*

**H**uperanō occurs but three times in the "New Testament":

*Far above all principality and power (Ephesians 1:21).*

*That ascended up far above all heavens (Ephesians 4:10).*

*And over it the cherubim of glory (Hebrews 9:5).*

The first reference relates the ascension of the Savior above the principalities and powers in heavenly places. He is said to be "far above all" such.

In Ephesians 4:10, His ascension is related to the heavens themselves. He is there said to have ascended up "far above all heavens." Here, the Scripture does not simply say, "He ascended into heaven."

The Savior is shown in Hebrews as being made "higher than the heavens" (Hebrews 7:26) and as having "passed through" (*dierchomai*) "the heavens" (Hebrews 4:14, R.V.); which but confirms the statement of Ephesians four, that He "ascended up far above **ALL** heavens."



The question of how "far" *huperanō* indicates is not answered by the word itself, but by the context. The cherubim of glory were not "far" above the mercy seat, the nature of the case limiting this superior position to a matter of inches, but the exaltation of the Lord's house to the top of the mountains, and so far above the hills, may indicate thousands of feet, while the present position of the Ascended Lord is so high that no high place can be conceived by the mind of man; He is at the right hand of God in the *super-heavens*, far above all principality and power.

"Far above all heavens" is the *unique sphere of blessing of the church of the Mystery*, and any and every attempt to belittle the high exaltation of the church must of necessity belittle the high exaltation of its Head.

All other callings find their sphere either in the *New Earth* or in the *New Jerusalem*.

The Church which is His Body has its "citizenship" IN heaven (Philippians 3:20). ■

— *Alphabetical Analysis*  
(*edited & abridged*)

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# Are You a Better Parent than God?

by — Robert McLaurine

Assuming that hell is exactly what we have been taught, and if you and your spouse could see into the future of your children, would you and your spouse still have children if you knew by foreknowledge that your child would ultimately end up spending millions, billions, trillions of torturous years, even forever without end in hell?

Would you selfishly choose the momentary happiness with your child for 70 years on earth? Or knowing the ultimate fate of endless torture that awaited your children would you sacrifice your own joy and fulfillment as parents and refuse to have children for the merciful sake of sparing your children?

When your children suffer in the least, what decent, loving parent doesn't wish they could take their place in suffering for their children?

*If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! (Matthew 7:11).*

Whether this verse can be considered as in context, it does not matter. Does God have foreknowledge of His billions of children that He cares for and loves? Does our God create billions of children, send His own Son into the suffering of His creation, suffer with His Son on the cross, and then fulfill His duty to justice by sentencing to eternal misery almost every one of those sons and daughters that He foreknew would not bow the knee, and confess Jesus as Lord?

Even if almost all of those billions of children were destined to be Hitlers or pedophiles, or serial killers, and supposedly, justifiably deserved hell, what purpose or glory or justice or will of God would be served in such a waste of creation?

Almost all appeared to be destined for eternal misery. It's as if Christ's offering of Himself were a complete waste of God's time and creation. Why speak into the void and create at all if the result is such an eternal misery of mass proportion?

What percentage of those billions bowing the knee would it take to declare God's great creation a success? 3%, 5%,

15%? What families would find eternal peace and joy with Christ if anyone they knew were eternally lost? Is there a theology for the erasing of memories of those lost, or names that should never be mentioned again? If there is such a purposeful waste, then wouldn't God ultimately be the greatest sinner of all?

What fool would choose life if the percentages were so stacked against them? But all have "free will" to decide you say? The consequences far outweigh the risk of missing God; only believe you say. Believe what exactly? And how sincerely? Just trust God? Thomas walked with Christ for 3 years and he still required a physical touch in Jesus' wounds to believe. Is no one else granted as much of a chance? What of all of those before the cross of Christ? And those who never heard the gospel because it never quite reached them before they passed on? And those who passed before the letters of Paul were preserved, and copied, and translated a thousand years later? And what of those who could not read or hear? Yes, all of humanity is without excuse, but then Christ came to save sinners, not obeyers:

*For God has bound everyone over to disobedience so that He may have mercy on them all (Romans 11:32).*

We have all loved people who hated us in return. Would we banish them to hell for not returning the favor to us, or is that the true justice of God?

So to get back to the main question: Are you a better parent than God? ■

(edited)



## **Restitution of All Things**

by — Andrew Jukes (1815-1901)

194 pages, PB

See order form.

The author, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867.

It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

# Why Did Paul Baptize?

by — Clyde L. Pilkington, Jr.

*Christ did not send me to baptize, but to proclaim good news (I Corinthians 1:17, Young's).*

*Christ does not commission me to be baptizing, but to be bringing the evangel (Concordant).*

**W**hy did Paul baptize? He baptized for the same reason that he circumcised: “because of the Jews” (Acts 16:3, cf. :15, 33).

In the first half of Paul’s ministry (during the period covered by the Book of Acts and in his preparatory epistles) he labored as a priest to the nations (“Gentiles,” Romans 15:16) under a Jewish, prophetic economy (Romans 15:9-12). It was an era that was “to the Jew first” (Romans 1:16), and where the nations were made “partakers of their [Israel’s] spiritual things” (Romans 15:27) as “guests of the promise covenants” (Ephesians 2:12).

This is why so many Jewish things are a part of Paul’s early ministry (baptism, the Lord’s Supper (*i.e.*, Passover), circumcision, purification, tongues, etc.).

However, once Israel was cast aside (Acts 28:28), Paul revealed in his perfection epistles the Secret



Administration (Ephesians 3:2, 9; Colossians 1:25): the temporary setting aside of Israel’s earthly program, and the unveiling of our Celestial one, “according to the revelation of a sacred secret, which in past ages was kept secret” (Romans 16:25), where there is now but “one baptism” remaining (Ephesians 4:5) – that spiritual one that we have with Christ Jesus (Colossians 2:12). ■

For further study on the subject of *baptism*, see these articles from past issues of the *Bible Student’s Notebooks*:

[Israel’s Baptisms by Clyde L. Pilkington, Jr. \(#329\)](#)

[Water Baptism by Richard Jordan \(#185\)](#)

[What About Ordinances? by I.T. Sidebottom \(#184\)](#)

[Paul and Water Baptism by Denis Durham \(#307\)](#)

[Should Water Baptism Be Practiced Today? by Kenneth J. Morgan \(#535\)](#)



65 pp., PB

See order form.

## The Steps I Have Taken

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of “the happy God.” This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoying the life of God in the wide open spaces of His grace.

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